MINUTES

OF THE

THIRTIETH ANNUAL SESSION

OF THE

Cold Water Baptist Association,

HELD WITH THE

Hopewell Church, DeSoto County, Miss.,

OCTOBER 13th, 14th, 15th AND 16th, 1871.

OFFICERS:

ELDER E. D. MILLER, MODERATOR. ELDER H. WILLIAMS, CLERK.
T. H. SMITH, TREASURER.

MEMPHIS:
FRANKLIN JOB PRINTING HOUSE AND BOOK BINDERY.
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MINUTES.

ARKABUTLA, MISS., OCTOBER 13TH, 1871.

The delegates from the different Churches composing the Cold Water Baptist Association, met with Hopewell Church, First District, at 11 o'clock, A. M. The Introductory Sermon was preached by Elder W. H. Barksdale, from 1 Peter, 2, 17.: "Love the brotherhood." After an intermission of one hour, the Association was called to order by the Moderator, Elder C. B. Young, who read the 2nd chapter Eph., and led in prayer. The Clerk, Bro. W. O. Mabry, being absent, on motion, Elder J. W. Lipsey was appointed Clerk, *pro tem.*

The letters from the Churches were read by Bro. W. D. Howze and Elder H. Williams, reading Clerks, and the body proceeded to permanent organization by electing its officers.

On the first ballot, Bro. T. H. Smith was elected Treasurer; no one for Moderator or Clerk. On the second ballot, Elder E. D. Miller was elected Moderator, and on the third ballot, Elder H. Williams was elected Clerk.

Upon taking the Chair, the Moderator returned thanks to the body, and made some appropriate remarks on the importance of Parliamentary Practice. Elder H. Williams, the Clerk elected, also returned thanks to the body.

On motion of Elder J. W. Lipsey, Mell's Parliamentary Practice was adopted for the government of the body.

The pastor, ministers and deacons of Hopewell Church, were appointed a Committee on devotional exercises.

Appointed, Elders J. W. Lipsey, C. B. Young and James Dennis, together with the Moderator and Clerk, a Committee to prepare an order of business for the Association.

On motion of Elder H. J. Smith, it was resolved that the Asso-

ciation meet each day, for business, at 8 o'clock, A. M., and adjourn at 12½; meet again at 2 o'clock, P. M. and adjourn at 4½.

Received Correspondents as follows:

From the Baptist State Convention, Elder E. D. Miller.

From Big Hatchie Association, Elders W. H. Barksdale and I. R. Branham.

From the Chickasaw Association, Elders S. Smith, H. L. Finley, J. T. Pitts, and Brethren J. M. C. Tucker and E. Smith.

From the Sunflower Association, Elder L. Ball.

From the Sardis Missionary Baptist Association, Elders J. Johnson, R. Crump and G. Clark.

Elders R. G. Hewlet, J. H. Collins and — Moore, were present from the Oxford Association.

Received as a visitor, Elder B. F. Thomas, of Arkansas, and Elder A. A. Lomax, as the agent of Mississippi College.

On motion, it was agreed to allow Bro. Lomax to present the claims of Mississippi College, at 10 o'clock, to-morrow.

Appointed Correspondents as follows:

To the Baptist State Convention—To convene with the Church at Meridian, on Thursday before the second Sabbath in June, 1872, Elders E. W. Henderson, H. J. Smith, E. D. Miller, C. C. Conner, H. Williams and Bro. T. H. Smith.

To the Southern Baptist Convention—To meet in Raleigh, North Carolina, in May, 1872, Elders E. W. Henderson, J. W. Lipsey, C. B. Young and C. C. Conner, D. D., Bro. James Young and Elder W. W. Haley.

To the Chickasaw Association—To convene with Shiloh Church, two miles West of Lafayette Springs, Fayette County, on Friday before the third Sabbath in September, 1872, Elders E. W. Henderson, J. H. Amacker, H. J. Smith, J. W. Stein, W. W. Haley, and Brethren T. H. Smith, J. J. Milam and G. W. Bunn.

The Committee on devotional exercises announced Elder L. Ball to preach to-night.

The Association then adjourned till 8½ o'cloch, to-morrow morning. Prayer by Elder J. W. Lipsey.

SATURDAY, 8½ O'CLOCK, A. M.

The Association met, pursuant to adjournment; singing, and prayer by Elder E. W. Henderson. Read the Minutes of yester-

day and called the roll of delegates. Continued the appointment of Correspondents as follows:

To the Big Hatchie Association—Elders J. W. Lipsey, J. W. Stein, C. B. Young, J. H. Amacker, C. C. Conner, and Brethren Wm. Rogers, J. J. Milam, T. H. Smith, W. H. Mabry and J. C. Andrews, to convene with Maple Springs Church, Madison County, on Saturday before the first Sabbath in August, 1872.

To the Yalabusha Association—Twelve miles West of Oakland, on Friday before the second Sabbath in October, 1872, Elders H. J. Smith and W. W. Haley.

To the Tippah Association—At Flat Rock, on Saturday before the fourth Sabbath in September, 1872, Elders E. D. Miller, C. B. Young, J. H. Amacker, and Bro. T. H. Smith.

To the Judson Association—Near Ellis Town, Union County, on the second Sabbath in September, 1872, Bro. T. H. Smith and Elder J. H. Amacker.

On motion, it was agreed to open correspondence with the Oxford and Sunflower Associations, and Elders H. J. Smith, J. W. Lipsey, J. Harral, E. D. Miller, M. H. Renfroe, and Brethren J. C. Andrews, J. W. Wilroy and J. C. Droke, were appointed Correspondents to the Oxford Association, which meets at Mt. Gilead, seven miles South-West of Water Valley, on _____ 1872.

To the Sunflower Association—Which meets at Friar's Point, on Friday before the first Sabbath in October, 1872, Elders T. P. Montgomery, E. W. Henderson, J. D. Nichols, H. Williams, W. W. Haley, and Brethren C. A. Marshall, S. Mathews and W. D. Howze.

To the Sardis Missionary Baptist Association—To meet at Hernando, on Friday before the first Sabbath in August, 1872, Elders E. W. Henderson, James Dennis, J. W. Lipsey, M. H. Renfroe, J. D. Nichols, J. S. Brown, E. D. Miller, H. Williams, and Brethren J. H. Norris and T. H. Smith.

Received and adopted the report of the Committee on the order of business, as follows:

1. Call the roll, and mark absentees.
2. Receive Corresponding Messengers.
3. Hear report from Corresponding Messengers.
4. Appoint Messengers to Corresponding Bodies.
5. Appoint Financial Committee.

6. Call for report of Domestic Mission Board, and report on same.
7. Call for reports of Standing Committees:
   1. Sabbath Schools.
   2. Foreign Missions.
   3. Prayer Meetings.
   4. Duty of Pastors to Churches.
   5. Duty of Churches to Pastors.
   6. Temperance.
8. Hear the report of the Board of Ministerial Education.
9. History of Chulahoma Church.
10. Treasurer's report.
11. Receive Financial Committee's report.
12. Appoint Standing Committees.
13. Appoint a place to hold the next Association.
14. Appoint a Minister to preach the Introductory Sermon.
15. Receive Resolutions.

J. W. LIPSEY, CHAIRMAN.

The Committee on Sabbath Schools appointed last year, not being prepared to report, Elders T. P. Montgomery and C. B. Young were appointed a Committee to report on this subject during the present session.

Received and adopted the report on Foreign Missions. See Appendix (A.) Pending the adoption of this report, the Association was addressed in a most interesting speech by Elder A. D. Philips, Missionary to Africa, after which a collection was taken for Foreign Missions, amounting to $234 in cash, which amount was paid to Elder A. D. Philips for the Foreign Board, at Richmond, Va.

The hour assigned Elder Lomax, Agent of Mississippi College, having arrived, the floor was allowed him, and the Association was addressed in behalf of the College, after which a collection in cash of $73 was taken up, and $370 subscribed.

On motion, it was agreed to allow Elder I. R. Branham, President of Brownsville Female College, West Tennessee, to make such statements as he might deem fit, in reference to that Institution, at 2 o'clock, this P. M.

Received and adopted the report of the Committee on the

"Duties of Pastors to Churches," by Elder J. Richardson, Chairman. See Appendix (B.)

The report on "Temperance" was then read by Elder H. Williams, Chairman, and pending its adoption, the Association was entertained, and we trust *edified*, by most able and interesting addresses from Elders C. B. Young and L. Ball, when the hour for adjournment arrived.

Prayer by Elder R. G. Hewlett.

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2 o'CLOCK, P. M.

The Association reassembled, and was opened with prayer by Elder E. W. Henderson. President Branham laid before the Association a candid and interesting account of the Brownsville Female College, and was followed by C. C. Conner, D. D., and J. R. Graves, D. D., in appropriate remarks, showing the superior advantages enjoyed at Brownsville, and the great excellency of that Institution as a place to educate young ladies.

On motion, it was agreed to allow an advertisement of Brownsville Female College to be printed on the Minutes of this Association.

The consideration of the report on Temperance was then resumed, and after interesting remarks by Dr. C. C. Conner, Elder J. Harral, and others, it was unanimously adopted. See Appendix (C.)

The Committee on "Publications," appointed at the last session of this body, not being present, Elders C. B. Young, J. Dennis and W. W. Haley were appointed a Committee to report on this subject at the present session.

The report of the Executive Board was then read by the President, Dr. E. M. Parks, and on motion, adopted. See Appendix (D.)

The report of the Committee on Domestic Missions was read by Elder J. W. Lipsey, and interesting speeches made by Elders Lipsey, Duboise, and Dr. Graves, in reference to the destitution in our bounds. A collection was taken up to aid the Church at Senatobia, in completing their House of Worship, amounting to $56.00

The Committee on Devotional Exercises announced the following Brethren to preach to-morrow, viz: Dr. J. R. Graves, to preach in the Baptist House of Worship, at 11 o'clock, A. M., and Elder B. F. Thomas, at the Masonic Hall, same hour; Elder I. R. Branham,

to preach in the Baptist Meeting House, at 3 o'clock, and Elder W. H. Barksdale, in the Hall; Elder A. D. Philips, to address the colored people, at their House of Worship, on the subject of African Meetings, at 11 o'clock, A. M.

The Association then adjourned till 8½ o'clock, Monday morning. Prayer by Elder James Dennis.

On Sabbath morning the weather was quite inclement, but an immense audience assembled at the Baptist Meeting House, at 11 o'clock, and Dr. Graves preached one of his ablest sermons, (by special request,) from Mathew, 16, 18: "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Bro. A. D. Philips, at the same hour, addressed the colored people, in their House of Worship, on African Missions. Elder I. R. Branham preached a most interesting sermon at 3 o'clock, to an attentive audience, from the text: Christ, the power of God and the wisdom of God—1 Cor., 1; 24. There was no preaching at the Hall, in consequence of the inclemency of the weather.

After the sermon of Dr. Graves, a collection was taken up in behalf of the Board at Marion, Ala. See report of Finance Committee.

MONDAY MORNING, 8½ O'CLOCK.

The Association met, according to adjournment. Prayer by Bro. T. H. Smith.

Read and approved the Minutes of Saturday. Resumed the consideration of the report of the Committee on the destitution in our bounds. After an interesting discussion, participated in by Elders H. J. Smith, J. J. Duboise and J. W. Lipsey, the report was unanimously adopted. See Appendix (E.)

The Committee on the "Duties of Churches to Pastors," was then read by Bro. J. L. Mabry, and after remarks by Elders Young, Thomas, Brown, and Bro. Abbey, the report was unanimously adopted. See Appendix (F.)

On motion, the Committee on Domestic and Indian Missions was discharged.

Received and adopted the report of the Board of Ministerial Education. See Appendix (G.)

On motion, a Committee was appointed to nominate the Executive and Ministerial Boards. The Moderator appointed Elders James Dennis, H. J. Smith and D. Lauman, said Committee.

Appointed Standing Committees, as follows, to report at the next session of this body:

On Ministerial Education—Elder T. P. Montgomery.

On Domestic and Indian Missions—Elder H. J. Smith.

On Foreign Missions—Elder J. W. Lipsey.

On Publications—Elder J. J. Duboise.

On Sabbath Schools—Elder E. W. Henderson.

On Temperance—Elder J. H. Amacker.

On Prayer Meetings—Bro. T. H. Smith.

On the Duty of Pastors to Churches—Elder W. M. Gordon.

On the Duty of Churches to Pastors—Elder Job Harral.

On the State of Religion in our Association—Elder J. Richardson.

On motion, the Committee on Ministerial Education was merged into the Ministerial Board.

Appointed the next session of this body to be held with Center Hill Church, DeSoto County, Mississippi, four miles from Forrest Hill, on the Memphis and Charleston Railroad, at the usual time, Friday before the third Sabbath in October, 1872.

Appointed Elder John Richardson to preach the introductory sermon, at the next session of this body; Elder J. W. Lipsey, alternate.

The Committee to nominate the Executive and Ministerial Boards, reported the following:

Executive Board—Bro. E. M. Parks, C. G. Callicott and J. L. Mabry.

Ministerial Board—Elders J. W. Lipsey, John Richardson, W. W. Haley and C. C. Conner, D. D.

The following amounts were pledged by Brethren and Churches, for the use of the Executive Board, to be paid by the next session of this body, viz: James Dennis, $25.00; J. W. Lipsey, $125.00; J. Richardson, $100.00; J. J. Milam, $25.00; J. C. Andrews, $20.00; W. Hudgins, $5.00; J. H. Amacker, $10.00; A. C. Stanifer, $5.00; Corinth Church, $10.00; Union Church, $15.00;

Sardis Church, $50.00; H. J. Smith, $15.00; W. B. Gary, $5.00; Harmony Church, $10.00.

The Association then adjourned till 2 o'clock. Prayer by Elder J. H. Amacker.

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2 O'CLOCK, P. M.

The Association reassembled. Prayer by Elder J. Richardson.

The Committee on Publications made their report through Elder W. W. Haley, when an address of thrilling interest was delivered by Elder J. R. Graves, D. D., in the interest of the Southern Baptist Publication Society, after which, forty-six (46) shares in the stock of said Company were subscribed for in a few minutes. The shares are $50.00 each, making the amount raised $2300.00. For report see Appendix (G–2.)

Received and adopted the report on Sabbath Schools. See Appendix (H.)

Received a report from the ex-Treasurer and Clerk, Bro. W. O. Mabry, which was ordered to be appended to the Treasurer's report.

The Financial Committee made their report, which, on motion, was adopted See Appendix (I.)

Received and adopted the report of the Treasurer. See Appendix (J.)

On motion of Bro. J. L. Mabry, it was resolved that the delegates present be requested to bring the subject of Domestic Missions to their Churches at their next meeting; get them to pledge a specific amount for Missions in the bounds of this Association, and inform the President of the Board, Dr. E. M. Parks, of their action, as soon as practicable.

On motion of Elder J. H. Amacker, agreed to allow the Clerk $40.00 for his services.

The Clerk was authorized to prepare a corresponding letter, and have it printed with the Minutes.

On motion of Elder J. H. Amacker, the thanks of the body were tendered the brethren and friends of this community for their kindness and hospitality during the session.

The business of the Association being completed, on motion, the body adjourned, *sine die*. The Moderator made a few pertinent remarks. The Hymn, "My Christian friends in bonds of love,"

was sung; the brethren gave to each other the parting hand, and Bro. Graves led in prayer. Thus closed a most harmonious and interesting session of the Cold Water Baptist Association. The body meets next year at Center Hill, DeSoto County, Mississippi, four miles from Forest Hill Depot, on the Memphis and Charleston Railroad, about eighteen miles East of Memphis.

H. WILLIAMS, CLERK. E. D. MILLER, MODERATOR.

CORRESPONDING LETTER.

To the Religious Bodies corresponding with Cold Water Association;

DEAR BRETHREN:—The last session of our body was held with Hopewell Church, at Arkabutla, DeSoto County, Mississippi, commencing on Friday before the third Sabbath in October. The Churches composing the Association, with few exceptions, were represented, and many of them reported revivals of religion. There were about sixty baptisms reported, more than last year.

The letters from many of the Churches indicated a growing interest in the subject of Sabbath Schools and Prayer Meetings, and these Churches had uniformly the greatest degree of prosperity to report to the Association.

The meeting of our body was characterized by great harmony and brotherly love. All the business was transacted without an unkind remark or insinuation. The delegates exhibited great liberality towards every object of Christian benevolence which was presented. Over $3500.00 in cash and pledges were contributed during the session, including $2300.00 of stock taken in the Southern Baptist Publication Society.

Brethren *pray for us*, and may the Great Head of the Church bless you all in your efforts to promote the Redeemer's Kingdom!

H. WILLIAMS, CLERK. E. D. MILLER, MODERATOR.

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APPENDIX.

"A."

REPORT ON FOREIGN MISSIONS.

Your Committee on Foreign Missions begs leave to report:

The rapid progress which this department of Christian effort has made in the last few years, makes it difficult to compress the "wondrous things which God has wrought" through His servants in foreign lands, in a single report to this body, which would not occupy too much space in its Minutes. The foreign field is now divided into three great departments, viz: Europe, Asia, and Africa.

The political events in Europe in the last five years are bewilderingly wonderful. In these great struggles, Protestantism and Catholicism have been arrayed against each other. The results are contrary to the calculations of the most sagacious politicians in both the old and new world. Catholicism, that old "scourge of nations and curse of ages," has been hurled from temporal power by force of arms, and now seems hopelessly rent in twain by the dogma of infallibility. By this stern logic of war, the Pope is shorn of his power to prosecute, unto death, "the saints of the Most High." His blasphemous decree is the best evidence, not only of his *fallibility*, but of his *total depravity*. It has separated from him many of his strongest friends, and millions of his once devoted followers. The consequence is, that, "the gospel is" again "preached in Rome," which has been the *home of darkness* for twelve hundred years. The Epistle to the Romans is as new there now as it was eighteen centuries and more ago. There is the second Baptist church there now, which has been organized in the last twelve months, and numbers more than forty members! Dr. W. B. Cote, is the honored and efficient missionary and pastor in the city, by the appointment and patronage of the S. B. C. Dr. Cote has also a Theological School in Rome for the training of young men for the ministry of the word. There are, too, eight or ten Evangelists and colporteurs laboring in Italy. They have distributed about 3,000 copies of portions of God's word.

In France. There are Baptist Churches in Paris, Lyons, St. Etienne, Denain, Chauncy, and St. Sanveur. These have all suffered terribly from their late war, but doubtless this will ultimately result in the furtherance of the gospel in that land of infidelity and Roman idolatry.

In the *German Empire.* Through missionary labor, the gospel is a power! The ministry of Onken and his co-laborers, is blessed to the conversion of thousands. Last year these German brethren baptized more than 2,700 converts. These brethren have been the subject of cruel persecution—they have been imprisoned, one of them, Mr. Alp, thirty-four times! fined, carried more than two hundred miles from home for trial, as was pretended, and then, after a short imprisonment, released without any trial, to get home as best they could. All this, for preaching the gospel of the Son of God. Yet the Lord has blessed them, and increased them from seven souls in 1833, to 18,215 in 1869. And not only so, but through their prayers He has blessed their land with religious toleration. They conduct their own missions, but receive much help from the Baptists in the United States.

In *Sweden.* There are missions in Stockholm, Gottenberg, and Upsala. Revs. A. Weberg, T. Truve, and Kant A. Ostergen, are the missionary pastors. Their work is prospering in their hands. This work is sustained by the Missionary Union. There are in Sweden, however, 216 churches, 112

pastors; these churches are divided into ten associations. Their total membership is 8,686. From Sweden these brethren are carrying the gospel into Finland and Norway. And from Germany it is carried into Russia.

Austria, Spain, and *Greece*, are inviting fields. Missionaries are laboring in these countries with some success, especially in Spain, the land of the inquisition. There is a Baptist Church in Madrid, of more than forty members, with a native pastor. Seville and Baredona, both large cities, are missionary stations. Prof. Knapp has the general oversight of this mission, and pays particular attention to the instruction of native preachers. The superstitious belief of the efficacy of infant baptism, is a formidable obstacle to the progress of the gospel among that people who know nothing of the way of salvation but by this rite.

"The *African Mission* has been revived, has ten stations and twelve workers," says Dr. Taylor in a recent publication.

In *Asia* there is a glorious work going on. The S. B. C. has three principal stations, *i. e.*, resident mission stations in that land. These are but mere *joints* in that vast region of people and languages. One of these stations is in *Shantuny*. In this city reside T. P. Crawford and wife, J. B. Hartwell, and Mrs. S. I. Holmes. There is also one ordained pastor, Rev. Os Tswun Chan, and four preachers not ordained, five out stations, two churches—total membership ninety-two. Another of these stations is in *Shanghai*. In this city are M. T. Yates and wife, R. L. Richard, and one native pastor, Rev. Wong Ting San; one church, total membership fifty-six. *Canton* is the third station. In this city reside R. H. Graves, now in this country, E. Z. Simmons and wife, late of Mississippi, and one ordained native pastor, Rev. Wong Mni, and eight native assistants, total membership 135.

Total number of missions: Americans ten, natives fifteen, total twenty-five. Amount contributed last year ending 30th of April, 1871, for all foreign missions, $25,749.30.

In addition to these missions, the Missionary Union have in China and India twenty stations where American missionaries reside, more than 400 out stations, and 435 churches. The number baptized last year was 1739 persons. They have in Asia ninety-four American missionaries, forty-three men, fifty-one women, and about 500 native assistants, of whom fifty are ordained. They have a Literary and Theological School in Rangoon, the average annual number of students is about ninety, the course of study is thorough, Dr. Bunny is its honored president. There are also three religious periodicals: *The Burman Messenger, The Karen Morning Star*, and *The Karen Quarterly*. This summary is taken from the Baptist Missionary Magazine for July, 1871. In view of these facts, "we should thank God and take courage," and go forward in this great work with energy, relying upon God for success, who has promised "the heathen to His Son for an inheritance," "and the uttermost parts of the earth for a possession."

Respectfully submitted,

E. D. MILLER, *Committee.*

"B."

REPORT ON DUTY OF PASTORS TO CHURCHES.

John, 5th chap., 29.—Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. ii Tim., 15.—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.

We may understand from the above scripture that the paramount duty of the minister of the gospel, is to shun not to declare unto the Church the whole counsel of God. That minister, who expects to declare the whole counsel of God, without both diligently searching and studying the scriptures, expects to perform an impossibility—yea more—he expects to accomplish in the ministry, what other men in the various professions of life could never expect to accomplish; for *they* never expect excellency, without great

labor. Go, for an example, to the barrister in his studies, see what intense interest he manifests in his studies. Ask why all this search? Answer, that he may know the reading of the law and understand the spirit thereof. Is the Divine law less important than the human? Does it require less search, less study, to comprehend? or, has the age of inspiration returned? or, is this an age, in which theology is intuitive? Go to the statesman, the philosopher, the man of science, inquire of each, if history furnishes an example, of a man becoming a statesman, a philosopher, or a man of science, without extensive search and arduous study, would his reply be yea, or nay? nay, emphatically.

Paul was not ashamed of the gospel of Christ, alleging it to be the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. He who is taught in the word of God, and withholds any part of *truth as it is in Jesus*, or COMPROMISINGLY presents it, merits not only the charge of being ashamed of the gospel of Christ, but is *worthy* the *appellation* of *traitor*. *Traitor* to *God*, *traitor* to the *cause* of *Christ*, *traitor* to the *Church*, *traitor* to his *embassadorship*. And in *that day* when he shall stand before the *unbiased bar of mind*, his traitorism will be exposed to the gaze of the universe assembled. That minister who is not properly taught, let him receive instructions, *in truth as it is in Jesus*, that *he* may teach the way of the Lord more perfectly. Paul gloried in the *Cross* of *Christ*. In the language of Pendleton, "let it not be supposed that he who makes "Christ crucified," the theme of his ministry, has a contracted ministry." Whose ministry more fully than Paul's ever exemplified variety of topic, amplitude of range, elevation of thought, grandeur of conceptions, and depth of penetration. He gloried in saying, "We preach Christ crucified." To preach Christ crucified, is to preach the truths of the gospel in their relation to His atoning death. All gospel truths bear a relation to the *Cross* of *Christ*, indeed, they point as steadily to the *Cross* of *Christ*, as the needle to the pole. To preach repentance aright, is to preach it in its relation to the atonement—away from the Cross! What heart ever breaks with penitential sorrow? The faith which the gospel requires, can be preached, only in its connection with the *vicarious death* of *Christ*. The *object* of *faith* is *Jesus*, justifying faith is *faith* in His *blood*. The duty of all men is to love *God*, this *duty* is most *effectually preached*, when *preached* in its relation to the atonement. The ordinances of the gospel should be preached in their relation to the *agonizing*, *dying Messiah*. We are said to be baptized into the death of Christ. We commemorate His burial and resurrection, which implies His death. Baptism, if preached aright, is preached in its relation to faith in a crucified, buried, and risen Saviour. The Lord's supper (all know) refere to Christ crucified. This do, said Jesus, in rememberance of me. This language of an Apostle is, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." The meaning of all of which is lost, if this *ordinance* is divested of its reference to the atoning death of Christ.

Paul, to excite a spirit of pecuniary liberality, among the Corinthian Christians, (he said), Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. On this point, in short, pastors should emphatically teach their flocks (the following scripture), Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—Paul, in 1st Cor., 9th chap., 14.

Study to show thyself approved unto God, conversely, not unto man. A minister's work of study, is not to cease with his having obtained a respectable knowledge of truth as it is in Jesus, for then comes the onerous burthen of studying to present *this truth* to the *comprehension* of *the hearer*. Finally, brethren, by the grace of God, in the language of Peter, let us, sanctify the Lord God in our hearts, and be ready *always* to give an answer to *every man* that asketh us, a *reason* of the *hope* that is in us, with *meekness* and *fear*.

Respectfully,

J. RICHARDSON, *Chairman*.

"C."

REPORT ON TEMPERANCE.

The Committee on "*Temperance*" submits the following report:

Professors of religion have, perhaps, oftener brought reproach upon the cause of Christ, by drinking ardent spirits to excess, than by indulgence in any other vice. This has always been the case. The best and ablest men have spoken against it, preached against it, *acted* against it; churches, associations and conventions have passed resolutions, adopted rules, and tried every means to remedy the evil; still, it is too true, *painfully true*, that pretended Baptists will drink. After all that has been said and done in the past, it would almost seem a work of supererogation, to try now to say and do anything to prevent the evil. But while the sin exists it is our duty to fight against it, and because past efforts have failed to eradicate it from the Church, we should not give up the contest or cease to raise our warning voice.

We are not unwilling to admit, but that alcoholic liquors may be advantageously used medicinally in some diseases; but too many are wont to make it a *sovereign* remedy for *every* disease; nay, more, when they have *no* disease, they must take it to *prevent* disease. When the appetite calls for it, the individual will form some excuse for taking it, both when sick, no matter of what disease, and even when no disease at all exists. It may be true, that every disease has its remedy; but it is evidently not true, that there is any *one* remedy good for *all diseases*. The church member that uses ardent spirits for every disease, and *no* disease, does *wrong*, commits sin in *abusing* one of the "creatures of God." Even if he goes no *further*, if he does not take enough to make him stagger in his walk, and cause him to say and do things which he would not when at himself, *he commits sin*, because he abuses the thing in its too general use, in a way the creator never designed it should be used.

If this be sin, if it is wrong for the church member to use liquor moderately, for everything and nothing, to take a *little* as a mere *beverage* every day, what shall we say about the practice of many, who do not even stop *here*; who, in addition, will go with a crowd of non-professors to the drinking saloon, and drink to *intoxication*, who stagger home with their better feelings all drowned in the intoxicating bowl, to abuse the wife of their bosom, and the dear little ones whom God has given them? This is a sin of so outrageous a nature, that *no church* could allow its members to indulge in it, and expect to exert a saving influence on society, or have any light to shine.

Intemperance has been, and is yet, a crying evil in Baptist Churches. When other sins would be promptly disciplined, this is winked at, or passed over in utter silence. Is it not true, that in some of our churches, a member *could not* be disciplined for intemperance, because so many of the members love the article, and take it to excess? The light that is in such a church *is darkness*, and its salt has lost its savor.

In conclusion, we would urge it first upon the *ministry*, that they keep their "garments *unspotted*;" that they not only by *example*, but also by *precept*, be examples to the flock, who will follow in their footsteps. In this day of light, what would be thought of the minister who would drink alcoholic liquors as a beverage, go with his members to the "*bar*" and drink, and set the article before them when they visit him?

We would urge upon the churches that they enforce a rigid discipline in this respect, that they require *sobriety* uniformily, *always*, in their members, and not tolerate the brother who walks otherwise.

Respectfully submitted,

H. WILLIAMS, *Committee.*

"D."

REPORT OF THE EXECUTIVE BOARD.

DeSoto Co., Miss., October 13, 1871.

To the Cold Water Baptist Association:

Your Executive Board for Domestic Missions, would respectfully submit the following report:

In persuance of the design of the Association, the Board met at Mt. Zion Church, Saturday, preceeding the first Sabbath in January, 1871, to arrange the terms with your corresponding secretary, Elder T. P. Manning, he being present.

The Board organized by electing E. M. Parks, president, C. G. Callicott, secretary and treasurer. A verbal contract was then made with Bro. Manning, by the Board, the condition of which, as follows: Bro. Manning was to devote his entire time as a missionary and general financial agent, in the bounds of the Association, and to report monthly to that body; the Board agreeing to allow him $125.00 per month out of any funds he might raise, for his services. For reasons, unknown to the Board, Bro. Manning failed to report, or act in the capacity desired. After waiting a considerable time, the Board was at a loss what to do, but believing they ought to do something in the premises, they resolved to make the effort to have the field cultivated by pastors and ministers in different parts of the Association; hence, letters were written to many brethren, asking them to act as missionaries in their respective fields of labor, and promising them a consideration for the same. The response, however, has not been favorable. The Board employed brethren Elders W. W. Haley, J. J. Duboise, and W. M. Gordon, to missionate in the bounds of the Association, promising them a nominal sum monthly, provided sufficient funds could be raised to pay them all, otherwise a pro rata of what could be obtained.

Your Board is of the opinion that the present plan for missionary operations is inefficient, and should be changed: that the importance of this work demands that the Association take it into its own hands, and constitute every ordained minister an agent to raise means in his field of labor, for the rebuilding of the Redeemer's Kingdom in destitute places, and to pay the same into the hands of the Treasurer of the Association at its next annual meeting.

Received in all for Domestic Missions	$124 00
Paid Bro. Duboise for services rendered in the 2nd District	38 00
Paid Bro. Haley for laboring South of Cold Water stream, and West of the railroad	64 87
Paid Bro. Gordon for services at Fritzgerald's School House	21 00

All of which is respectfully submitted, E. M. PARKS, *Chairman.*

"E."

REPORT ON DOMESTIC MISSIONS.

Your Committee to whom was referred the report on Domestic Missions, asks to submit the following:

1st. *Missionary Stations.* There are about eight places in the Cold Water Association that it seems are needing our aid. A few years ago there was a small Church organized at Horn Lake station, on the Mississippi & Tennessee Railroad. This is a flourishing little village, in a fertile locality, even one of the choicest of our State. Everything would indicate that it is a very inviting field for missionary work. The Baptists are few in number and are without a pastor, but very anxious to have some one preach for them. Senatobia on the same railroad, one of the most flourishing towns in our Association, is now in one of the most arduous struggles for the truth as it is in Jesus. The Church at this place has a membership of thirty-two or three. They have a small but earnest Baptist Sunday school, struggling against the united efforts of others. In addition to this, they have in pro-

gress a meeting house, which they are not able to finish at present. They need a pastor in their midst. All of which the little band of brethren are not adequate for the task at present. Can we not devise some means to help them in this time of need. One dollar expended there just at this time will be worth five two years hence. Still South is Como, another flourishing village, destitute of preaching by our denomination, that demands our attention. Cold Water station, by no means the least railroad town, but one of the first in business, with a good Baptist influence in and around it, is destitute of Baptist preaching. At this place, by a proper effort, a number one church can be organized. Now is the time to commence the work, delay is the next thing to defeat.

Looxahoma is another central place, and of importance. The strength of the church is not adequate for the task. Were it possible for the Board to help them a short time, no doubt it would be money that would bring good interest in a few years, in helping some other destitution. This is a worthy community and needs our sympathy. Starting at Hernando, going North to Nonconnah with the railroad, thence West to the Mississippi river, thence South to a line opposite Hernando, making an area of at least about fifteen miles by thirty, in which there is not a Baptist sermon once a month by the white people. There is in this field sufficient material for two or three churches to be built. Pleasant Hill, about ten miles Northeast of Hernando, is another destitution of importance. There are a few settled Baptists and friends to our denomination in that community who are anxious to have a minister visit them, and keep up an appointment.

The means can be had to supply all these destitutions, and even more. Your Committee would suggest the propriety of aiding no community unless there be indications of organizing a permanent church. In every such community let the Board endeavor to send a faithful devoted minister of the gospel, whose duty it shall be to preach one Sabbath, and Saturday before, in each month, just as our meeting at our regular organized churches. For which the Board promises to pay a certain salary, say $200. If the proper steps are taken one-half of this amount can be collected from almost any community, even where there is no church, to pay a minister who dispenses the word of God to them. Your Committee is informed that one community, where there is no organized church, proposes to pay its own expenses if we will only send them the minister. Where there are churches, though too weak to maintain the cause, they can pay more than one-half of their ministers salary. Suppose we have eight destitute points in our bounds, and that we pay $200 at each place for a minister, once a month for the year; this will amount to $1600. Each of these destitute points will pay $100, amounting to $800, which will leave $800 for the Churches of the Association to pay. We have more than forty churches, this will be about $26.66 per church, supposing that thirty out of the forty help in Domestic Mission work. And if forty assist it will only be $20 per church to pay in order to fill the destitution of eight communities.

MINISTERS TO FILL THESE VACANCIES.

Your Committee is of the opinion that the day for itinerant preaching has passed. It seems to be expedient to confine our appointments to localities, not for a few months, but for years. Some of our ministers can spend all their Sabbaths in the destitute communities, others a half, or perhaps others one Sabbath in each month. When God requires a duty at our hands, he never fails to supply us with the means. If it be our duty to help our weak churches and the destitute localities, as the waters of the Red sea and Jordon receded before Israel advancing, so will our difficulties from us when we "go forward." God will supply the ministers. Oh how we need those like Barnabas in our missionary work, *i. e.*, "good men full of the Holy Spirit and faith, so that many people may be converted to the Lord.

Respectfully submitted,

J. W. LIPSEY, *Chairman.*

"F."

REPORT ON THE DUTIES OF CHURCHES TO THEIR PASTORS.

Your Committee, to whom was referred the above subject, begs leave to submit the few following thoughts:

If we carefully look into the word of God, we will find rules and regulations applicable to the human family in all the varied relations of life, rules to be observed by the husband in his deportment towards his wife, by the wife in her intercourse with her husband, rules by which the father should govern himself in the direction and management of his children, masters in the government of their servants, and their duties in turn to their masters. Not less plainly is there taught, the reciprocal duties and obligations of pastor and churches. This relation between church and pastor is a very tender one—a very sacred relation. It involves duties and responsibilities that ought not to be set aside or neglected without incurring the disapprobation of the Great Head of the church. How many churches are there in the bounds of Cold Water Association, that fully appreciate this relation, and are striving so far as in them lies, to discharge all the duties and obligations to their pastors, that the New Testament requires at their hands?

The Apostle Paul teaches us, in his first letter to the Thessalonians, that we should esteem our pastors very highly, in love for their works sake. Now a church can and ought to show her esteem, her love for her pastor, in various ways, that is to say, her love for him should prompt her to perform certain duties and obligations to him, a few of which I will notice:

In the first place, then, a church should often remember her pastor in prayer and supplication to our Heavenly Father. If the great Apostle to the Gentiles, who was under the immediate inspiration of the Holy Spirit, and the object of especial regard and protection of our adorable Redeemer, needed the strength and consolation, that the exercise of this glorious privilege by the church in his behalf often brought to him, and that nerved him for the conflict with the powers of darkness. How much more do the ministers of the present time, our pastors, need the sympathies and prayers of the churches—the people of God. Ministers have the same trials and the same temptations, the same obstacles to encounter in their pilgrimage here, that are common to the private church member, and in addition, they have trials, crosses and difficulties peculiar to themselves, that the lay member knows nothing of, herein their greater claim upon the churches for their sympathies and prayers.

Again, a church should show her love for her pastor, her love for the work in which she, as well as he, is professedly engaged, by meeting him punctually at the regular church meetings. Surely if the church loves the cause of her Master, as she professes to do, she can afford to make whatever sacrifice that may be necessary, to meet her pastor promptly and regularly at their stated appointments. What so much calculated to dampen the ardor and lessen the zeal of a faithful pastor, who, in obedience to the requirements of duty, leaves his family for the time being, doubtless oftentimes with an aching heart, to meet his engagement with the church, and when he arrives at the meeting house, instead of finding the church there, ready to extend to him the cordial welcome, thereby assuring him of her hearty co-operation in the great work in which they are engaged, to find, instead of this, benches almost empty but for the presence of a few faithful and pious brethren and sisters, who esteem it a privilege and make it a rule to be always at their posts on such occasions, unless providentially hindered. This is no fancy sketch, as the experience of most of these ministering brethren present will abundantly testify. The churches ought to arouse from their lethargy in this regard and correct their evil.

Last but not least, Bro. Moderator, a church should show her love for her pastor, by providing adequately for her temporal necessities. This proposition is so very reasonable, so well founded in reason and common sense, that, were the scriptures silent on the subject, it should be accepted as true

and acted upon accordingly. What, require a man to work for you and refuse to pay him for his time, require a man to neglect his family, ignore the claims his family has upon him, and devote his time and talents to the interests of others than his own household, and refuse or neglect to compensate him for the sacrifices? Is this right? Is it fair and honorable dealing? No one will presume to say that it is. But are the scriptures silent on this subject? So far from it, there is no great truth in the Bible more clearly taught than this. "The workman is worthy of his hire." "Thou shalt not muzzle the ox that treadeth out the corn." "They that preach the gospel would live of the gospel." On scripture bearing on this point it is needless to multiply quotations here to prove this. Every diligent and careful reader of the New Testament (and every church member ought to study his Bible,) must be fully persuaded of the truth of this doctrine. Well, then are the churches in Cold Water Association discharging fully their duties and obligations in this relation? Are they providing fully and adequately for the temporal wants and necessities of their pastors' family, that he may give himself wholly and fully to his appropriate work?

But a necessity is laid upon the minister to preach, he feels in the very depths of his heart, "wo is me if I preach not the gospel." Is the church to take advantage of this necessity laid on her pastor? Does it not, rather properly considered incur her obligations to him? Cut off, as he is, by his consideration of duty, from entering into either of the learned professions, or employing the talent that God has given in some secular business, by which not only to provide for the wants of his family, but to secure a competency of this world's goods. The time the faithful minister of Jesus Christ, called of God to preach the gospel through reflections of this kind, no doubt, often troubled his mind, yet he masters them, he puts them in the back ground, and at the behest of his Master, goes nobly forward proclaiming the unsearchable riches of Christ. Is not the church bound by every principle of right, by her love for the Saviour, her love for his glorious cause in this world to provide amply for his wants? If she neglects to do this will the Master hold her guiltless? I think not.

The scriptures teach very plainly that the christian is the steward of the Lord, that he is, or ought to be, a workman in his vineyard, that he is not his own, that he is bought with a price. Now what does all this mean? Clearly and conclusively, as I conceive, that the christian is under obligation, is bound to use what the Master has entrusted to his care and keeping, in whatever way the Master has need of it, it is his duty and he should esteem it a privilege to use whatever the Lord has given to him to build up instrumentally and to extend the Redeemer's Kingdom in the earth and thereby declaratively glorify His holy name. This doctrine of entire consecration to Christ of all that we have and are, certainly brings consolation to the church, for it learns us to commit every thing that we have into the hands of our Heavenly Father, to trust in him implicitly, knowing that he will give unto us, and continue unto us whatever is needful for us.

Until this great Bible truth is fully admitted and acted upon by the church, the cause of our Zion will remain in a comparatively languishing condition; the aggressive movements of the church will not go on as they should, and the time is yet in the future, foretold by one of the prophets, when "Zion shall arise and shine, her light being come and the glory of the Lord being arisen upon her."

Respectfully,

JAS. L. MABRY, *Committee.*

"G."

REPORT OF THE BOARD OF MINISTERIAL EDUCATION.

The Board on Ministerial Education asks leave to submit the following report;

The Board has held meetings at Bethel, Chulahoma, and at Hernando. There has been but one young minister who met the Board for examination,

viz: B. R. Hughey, from Union Church. The Board proceeded to examine Bro. Hughey, and recommend him to the Clinton College. We are paying the expenses of said brother, at the rate of $15 per month. The amount of funds in cash $62.80, of which they have expended for the benefit of Bro. Hughey, $75 up to the present. Leaving $87.80 in the hands of the Chairman of said Board. Which means the Board has agreed equally to divide among Bros. White, Miller, and Boon, provided the latter should be licensed by the Bethel Church, if not, the portion of Bro. Boon shall revert to the Board.

All of which is respectfully submitted, C. B. YOUNG, *Chairman.*

"2 G."

REPORT ON PUBLICATIONS.

Your Committee to whom was referred this subject, would respectfully submit the following:

BRETHREN:—Your attention has been called from time to time by reports on this subject, to the importance of having Baptist books and papers circulated among the membership of our churches, and when we think upon the number of Baptists in Cold Water Association (2,498 present number), how few in comparison are heeding the advice which has been offered them on this subject. To our own knowledge there can be founfl brethren who have listened to report after report—have had line upon line on this subject until doubtless they are thoroughly convinced of its importance. They have been urged most earnestly to encourage the spread of Baptist literature, and yet are doing nothing in this direction to advance the cause of Jesus. Is it possible that men who claim to have and to love the truth as it is in Jesus, are ashamed and afraid to have that truth earnestly and fearlessly contended for as is the case in our Baptist books and papers? Now brethren, there are only two positions to occupy in regard to this matter, viz: It is either our duty to encourage the dissemination of our publications, or it is not. Brethren can we here before our Master decide, *it is not our duty?* Surely every Baptist knows it to be his duty to use all the means which God has placed at our command for the promotion of our blessed Redeemer's Kingdom.

Your Committee would recommend to the attention of the churches of this Association:

First—The *Home and Foreign Journal*, published at Richmond, Va., by the three Boards of the Southern Baptist Convention, price Fifty Cents per annum. We learn through the *Journal* what every Missionary Baptist loves to hear, *i. e.* the proceedings of the missionary organizations of that convention. We learn what our Missionaries are doing among the heathen nations of the earth together with the Missionary efforts being put forth in our own land.

Second—The little Sunday School paper, *Kind Words the Child's Delight*, published by the Sunday School Board of the S. B. Convention, at Memphis, Tenn.

There is no telling the advantage that this little paper may be to children. Impressions are often formed on the young mind by the plain and sound teachings usually found in such papers, that follow them through life.

It is the experience of a member of your committee (W. W. Haley), that his earliest impressions of the importance of religion, and the worth of immortal souls were brought about through the instrumentality of a little periodical which was called "*The Child's Book*," and was edited by Eld. J. R. Graves, and Sister A. C. Graves, at Nashville, Tenn. Of times the instructive little stories and sound advice which that little periodical contained, are fondly remembered by the thousands of its readers who were then little boys and girls, but now are men and women; many of whom are sound Baptists, and are at work for Jesus. Then parents should lose no time in securing *Kind Words* for their children.

Third—We especially commend *The Baptist*, edited by Eld. J. R. Graves, Memphis, Tenn., the Mississippi department of which is edited by Eld. M. P. Lowrey, Ripley, Miss.

Brethren, we would earnestly urge upon you to take this paper, which we do believe has not an equal nor superior on the globe. It certainly has none within our knowledge.

Fourth—We suggest the propriety of each Church in the Association procuring a library of Baptist Books for general circulation.

Last—but by no means least in our estimation, we would most cordially recommend the contemplated *Baptist Publication Society* as an institution peculiarly ours, and well worthy our confidence and patronage.

Respectfully submitted,

JAMES DENNIS,
C. B. YOUNG,
W. W. HALEY. } *Committee.*

"H."

REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools would submit the following:

Regarding the Sunday School as the nursery of the Church, your committee is of the opinion that there is no department of christian labor, (preaching the Gospel being excepted,) so productive of good to the Church, as the existence of Sabbath Schools; and it is with emotions of heart-felt pleasure we announce the fact, that for several years past, there has been a steady growth of interest in this work. While the mind is young and tender, and while the youth of our country are able to claim the promise of scripture, "they that seek me *early* shall find me," and ere the evil days have come, when the mind has received a firm and settled bias from long practice to the working of iniquity—is the time for christian parents to speak for Jesus. In order to do this most effectually, the most practicable way is the organization of Sabbath Schools conducted by christian men and women, of experience, and whose primary object should be the conversion of all who enter the school. The reports of the different churches generally evince the fact that where the Sabbath School is the most faithful, are the greatest revivals of religion, and the Sabbath School pupils largely swell the numbers of the converts. As far as your committee is able to learn, there are about twenty Sabbath Schools within the bounds of the Association, though from the want of statistical information, the exact number of pupils and schools could not be ascertained.

Bro. B. G. Manard, the agent of the Sunday School Board, visited the Association in May last, and with the co-operation of Sardis, Union, Harmony, Carolina and Churches, organized a Sabbath School Convention in its bounds, which has met twice since, and is, we trust, accomplishing great good in the way of arousing the churches to a sense of their duty in this much neglected department.

Brethren! the time for united, vigorous and determined action in this matter, has come. Romanism hurled from power, and shorn of its authority in the old world, fastens its eyes upon the new, and openly boasts of its ability to wield the scepter of government, and sway the destiny of our nation in the next thirty years. And how can this be accomplished? They themselves furnish the answer: "*through the children of the country.*" Already their numbers are largely on the increase. Already the dark cloud is rising above the horizon, and the mutterings of its thunders are distinctly heard; and shall we be less foresighted than they? Shall not we seize upon this department, which in their hands forms such a tremendous power for evil, and, with the blessing of God, turn it into an instrument of good? Brethren, Baptists, to the rescue, and let us no longer neglect the means God has placed in our hands; but let us resolve that we will act in this matter, and that immediately, and *continue* to act, until in every church in

our Association is established a Sunday School which shall be thoroughly Baptist in its teachings, and conducted by those who are neither afraid nor ashamed to speak a word for Jesus.

Respectfully submitted, T. P. MONTGOMERY, *Chairman.*

"I."

REPORT OF FINANCE COMMITTEE.

Your Committee on Finance ask leave to submit the following report:

Collected from the Churches for printing minutes,	$106 25
For Domestic Missions in the bounds of Cold Water Association,	124 50
For Domestic and Indian Missions,	130 35
Received by public collection for Foreign Missions,	194 15
For Mississippi College,	74 00
For the aid of Senatoba Church,	56 00
	$725 40
Cr. By amount paid to T. H. Smith, Treasurer, $725 40	

Respectfully submitted,

J. J. MILAM.

"J."

TREASURER'S REPORT.

Financial Report of Clerk of C. W. B. Association, 1870:

October—Amount in Treasury,	$ 6 14
Received from Financial Committee for printing minutes of Association,	145 00
Aggregate Amonnt,	$151 14
1870.	Cr.
Nov. 27th—Paid Messrs. Boyle & Chapman, Memphis, Tenn., for printing 1300 copies of minutes of Association, and for stamping the same and mailing to the P. O. of the Churches,	$115 34
Clerk's fee,	40 00
Amount of Credits,	$155 34
Amount due Clerk,	$4 24

Respectfully submitted,

W. OVID MABRY, *Clerk.*

T. H. SMITH, *Treasurer, in account with Cold Water Association*

Collected on Sabbath of last Association, for Foreign Missions,	$ 31 67
" " " " Domestic "	31 67
On Monday, D. M.,	73 33
March, 1871—Received of Cold Water Association for Foreign Missions,	5 00
1871.	
Oct. 14—Received of Finance Committee for Foreign Missions,	234 30
" " " " Marion Board,	130 35
" " " " Domestic Missions,	124 50
" " " " Senatoba Church,	56 00
" " " " Clinton College,	74 00
" " " " Minutes,	111 25
Total,	$872 07

1870.

Paid out to Foreign Board,	$ 31 67
Paid out to Marion Board,	105 00
1871,	
March—Paid Foreign Board,	5 00
October—Paid Brother Phillips for Board,	234 30
Paid Brother Miller for Marion Board,	130 35
Paid Missionaries for Domestic Missions,	124 50
Paid Brother Lomax for Clinton College,	74 00
Paid Sister Slaton for Senatobia Church,	56 00
Paid for Minutes of Association,	111 25
Total,	$872 07

All of which is respectfully submitted, T. H. SMITH, *Treasurer.*

ORDAINED MINISTERS OF COLD WATER ASSOCIATION.

Elder JAMES DENNIS,		
" C. C. CONNER, D. D.,	Hernando,	Miss.
" J. W. LIPSEY,	"	"
" JOBE HARRAL,	"	"
" J. D. NICHOLS,	Eudora,	"
" WILLIAM WOOTEN,	"	"
" E. D. MILLER,	Chulahoma,	"
" T. P. MANNING,	Holly Springs,	"
" C. B. YOUNG,	Horn Lake,	"
" E. W. HENDERSON,	Sardis,	"
" J. H. AMACKER,	"	"
" M. H. RENFROE,	Tyro,	"
" J. L. BROWN,	Arkabutla,	"
" H. WILLIAMS,	"	"
" W. W. HALEY,	"	"
" H. J. SMITH,	"	"
" R. S. HURT,	Longtown,	"
" JOHN RICHARDSON,	Senatobia,	"
" J. J. DUBOISE,	Cockrum,	"
" N. L. WILSON,	Olive Branch,	"
" W. L. GORDON,	Byhalia,	"
" J. W. STEIN,	Looxahoma,	"
" T. P. MONTGOMERY,	Center Hill,	"
	Strayhorn,	"

LICENTIATES.

Brother Dr. E. M. PARKS,		
" SAMUEL LUSK,	Cold Water,	Miss.
" J. N. CLEAVELAND,		
" B. R. HUGHEY,	Wall Hill,	Miss.
" W. J. WILROY,	Sardis,	"
" A. MILLER,	Olive Branch,	"
" D. M. LOWRY,	Eudora,	"
	Senatobia,	"

S

DISTRICT.		CHURCHES.	COUNTIES.	POST-OFFIC
1st District.	1	Hernando	DeSoto.	Hernando
	2	Bethel	"	Cold Water
	3	Nonconnah, Tenn.	Shelby	Memphis
	4	Oak Grove	DeSoto.	Hernando
	5	Hopewell	"	Arkabutla
	6	Endora	"	Hernando
	7	Beech Grove	"	Hernando
	8	Horn Lake	"	Horn Lake
	9	Gray's Creek	"	Hernando
	10	Mount Manna	"	Cochrum
2d District.	11	Holly Springs	Marshall.	HollySprin
	12	Center Hill	DeSoto.	Collierville
	13	Cold Water	Marshall.	Collierville
	14	Corinth	"	Olive Branc
	15	State Line	DeSoto.	Olive Branc
	16	Clear Creek	Marshall.	N. Mt. Pl'sa
	17	Pleasant Grove	"	Red Banks
	18	Liberty Hill	"	Watson
	19	Byhalia	"	Byhalia
	20	North Mt. Zion	"	N. Mt. Pl'sa
	21	New Prospect	DeSoto.	Olive Branc
3d District.	22	Chulahoma	Marshall.	Chulahoma
	23	County Line	"	Tyro
	24	Philadelphia	"	Wall Hill
	25	Union	Panola.	Sardis.
	26	Mount Zion	DeSoto.	Independ'n
	27	New Hope	"	Cockrum
	28	Looxahoma	"	Looxahoma
	29	Harmony	Lafayette.	Tyro
	30	Midway	DeSoto.	Senatobia
	31	Mount Moriah	Marshall.	Chulahoma
	32	Hickory Grove	DeSoto.	Senatobia
4th District.	33	Sardis	Panola.	Sardis
	34	Salem	DeSoto.	Senatobia
	35	Peach Creek	Panola.	Peach Creek
	36	McIever's Creek	"	Star Place
	37	Carolina	DeSoto.	Senatobia
	38	Singleton's Springs	"	Senatobia
	39	Senatobia	"	Senatobia
	40	Union Grove	"	Senatobia
	41	Shady Grove	"	Long Town
	42	Panola	Panola.	Strayhorn
				Panola

STATISTICAL TABLE.

COUNTIES.	POST-OFFICES.	MESSENGERS FROM THE CHURCHES.	MINISTERS TO CHURCHES.	DAYS OF MEETING.	Number Baptized	Received by Letter.	Restored	Dismissed by Let'er	Excluded	Died	Total Number	Association Fund
DeSoto.	Hernando	Elder C. C. Conner, N. H. Whitley, Elder J. W. Lipsey	C. C. Conner	Every Sab.							63	$3 00
"	Cold Water	G. C. Callicott, E. M. Parks, J. L. Scott, J. A. Wiley	J. W. Lipsey	3rd Sab.	8	4		24	6	1	100	5 00
Shelby	Memphis	W. Hudgins, W. B. Gary	W. H. Barksdale	2nd Sab.	11			3		1	44	4 00
DeSoto.	Hernando	*Robt. White, *H. L. Goodrich, M. S. Kirkland	J. D. Nichols	3rd Sab.	13	4		5	1		59	2 00
"	Arkabutla	Elder J. L. Brown, Elder H. Williams, Elder W. W. Haley, S. Newsom	H. J. Smith	1st Sab.	6	4	2	8	4	2	101	5 00
"	Hernando	Elder J. D. Nichols, J. H. Norris, W. A. Teague	J. D. Nichols	2nd Sab.	11	3	3	9			72	3 00
"	Hernando	Elder James Dennis, *J. M. Walker, J. Jones	James Dennis	1st Sab.	2	9		12	2		67	4 00
"	Horn Lake	No representation. Number of members last reported									12	
"	Hernando	D. J. Perryf J. L. Dillard	J. D. Nichols	4th Sab.	12	5	5				38	
"	Cochrum	No representation. Last report									22	
Marshall.	HollySprings	Elder E. D. Miller, *W. A. Cooper, W. Wallace	E. D. Miller	Every Sab.	2	2				2	37	2 00
DeSoto.	Collierville	No representation. Reported last year									82	
Marshall.	Collierville	A. E. Taylor, *G. W. Thomas, *R. J. Dean	J. W. Stein	1st Sab.	2	2		10	2	3	94	5 00
"	Olive Branch.	M. E. Jones, *B. F. Wesson	J. W. Stein	2nd Sab.	1	1					49	2 50
DeSoto.	Olive Brauch.	Eld. J. J. Duboise, W. J. Wilroy, Wm. Moody	J. J. Duboise	3rd Sab.		2		1			44	
Marshall.	N. Mt. Pl'sant	No representation. Reported last									50	
"	Red Banks	*J. B. Clayton, *A. E. Crook, T. H. Smith	J. Baitman	2nd Sab.				3		1	37	1 50
"	Watson	H. L. Green, *D Parks, *A J. Cole	J. J. Duboise	4th Sab.					2	2	28	2 00
"	Byhalia	No representation. Last report									41	
"	N. Mt. Pl'sant	No representation. Last report									43	
DeSoto.	Olive Branch.	W. G. Bowlan, *W. H. Howell, J. W. Collins	J. J. Duboise	2nd Sab.		4					21	2 00
Marshall.	Chulahoma	*R. P. Bowen, E W. Norfleet, *James Wall	J. H. Amacker	3rd Sab.	1			6			27	2 00
"	Tyro	*B. Sugg, J. C. W. Fort, P. H. Wright	J. H. Amacker	4th Sab.		4		2	4	3	95	5 00
"	Wall Hill	W. M. Harris, G. W. Bunn, J. J. Milam	W M. Gordon	2nd Sab.	15	6	2	2		1	85	2 50
Panola.	Sardis.	S. Mathews, J. C. Andrews	C. B. Young	4th Sab.				8	1	1	130	7 50
DeSoto.	Independ'nce	N. E. Perkins, W. A. Skelton, W. C. Sullivan, J. W. Sullivan	J. W. Lipsey	1st Sab.	26	6	1	10	1		114	4 00
"	Cockrum	J. C. Droke, T. J. Carter, Wm. Rogers	J. Richardson	3rd Sab.	12	5	1	3	1		95	5 00
"	Looxahoma	S. M. Cocke, *S. L. Wynne, *A. L. Dickson		1st Sab.	1			11			27	1 50
Lafayette.	Tyro	Eld. J. H. Amacker, M. O. Sanders, *J. S. Jeffreys	J. H. Amacker	2nd Sab.	6	2		14	2	2	71	3 00
DeSoto.	Senatobia	Eld. W. M. Gordon, A. N, Billingsley, G. G. Winn	W M. Gordon	1st Sab.	10	17	1	8	4		68	
Marshall.	Chulahoma	D. Lauman, *W. H. Hartley, W. R. Moore	J. H. Amacker	1st Sab.	23	12		2		1	55	3 00
DeSoto.	Senatobia	*J. M. Dean, Jeff. Wallace, D. Burford, Geo. McPeters	J. W. Lipsey	4th Sab.	33	5		2	2		106	4 00
Panola.	Sardis	Eld. C. B. Young, J. D. Farlay, M. E. Abbey	C. B. Young	1st Sab.	5	23		2		1	61	5 00
DeSoto.	Senatobia	A. C. Standifer, John Farmer, D. S. Shelton	M. H. Renfroe	2nd Sab.	11	5		41		2	70	3 00
Panola.	Peach Creek	Eld. E. W. Henderson, B. C. Parnell, *E. W. Butler	E. W. Henderson	4th Sab.	3	10		3		1	58	4 00
"	Star Place	T. Edwards, D. Callaway, B. Killebrew		1st Sab.				1		5	64	3 00
DeSoto.	Senatobia	T. Williams, J. M. Ray, J. T. Paisly	T. P. Manning	4th Sab.	1	2		3	2		50	2 00
"	Senatobia	Eld. R. S. Hurt, J. W. Thomason, W. B. Leonard	J. L. Brown	4th Sab.		3		1	1	1	40	3 50
"	Senatobia	J. W. Echols, *J. W. Hill, J. L. Mabry	J. W. Lipsey	2nd Sab.		3	1	5			32	2 00
"	Long Town	Eld. H. J. Smith, A. O. Askew, A. L. Lawson	H. J. Smith	3rd&4th Sab	6	12		1	1	3	65	3 00
"	Strayhorn	Eld. T. P. Montgomery, *J. W. Lindsey, *J. K. Vaughters	T. P. Montgomery	2nd Sab.	28	16		1		1	56	2 50
Panola.	Panola	*T. P. Brown, Geo. Shuford	C. B. Young	2nd Sab.				3			25	3 00
		*Absentees.			249	171	16	203	36	37	2498	109 50

[illegible]

BROWNSVILLE, TENN.

THE above named institution is under the control of the West Tennessee Baptist Convention. It is located at Brownsville, on the Memphis and Ohio Railroad, fifty miles from Memphis. It is therefore easily accessible to Arkansas and North Mississippi. Brownsville is a very prosperous and thriving town, noted for the wealth and intelligence of its citizens.

The College is thoroughly organized, having commodious buildings, earnest, well qualified corps of teachers, and every facility for the thorough education of young ladies. Parents having daughters to educate, are invited to test its merits.

RATES OF TUITION:

Primary Department, per annum,	[illegible]
Preparatory " " "	[illegible]
College " " "	[illegible]
Music, including use of instrument for practice,	[illegible]
Languages, Ancient and Modern, each,	[illegible]
Incidentals, per quarter,	[illegible]

Board in the best families at $16 00 to $18 00 per month, including everything.

Catalogues containing full information, will be sent on application to the undersigned.

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